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## Wisdom in the Praises of the Epic "Saddi Iskandariy"

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### ANNOTATION

This article discusses part of praise to Allah of the last epic of Alisher Navoi from the cycle "Khamsa" "Saddi Iskandariy". In the chapter on the praise of the epic, the main goal of the creation of the world is the creation of the great being of Man. The blessings and mercies bestowed upon him are explored through the art of the poet's enlightened reflections.

**KEYWORDS:** praise of Allah, prayer, universe and universe, man, beloved, sufi view.

The fact that nizamiddin Amir Alisher Nawai radiates sunlight in the sky of the history of Science and culture is not an accidental phenomenon, but it has its own historical basis. In a time when Alisher Nawai matured by achieving great achievements in the idea of the enlightenment process of awakening in the East, in particular in Khorasan and Movarounnahr, almost all areas of science, artistic thinking and craft were advanced in the East, many discoveries were made in many branches of philosophy and theology, Hadith and lexicology, music, law and Law Science, Science aruz. And in the field of artistic creativity, one after another, the Great Eastern figures of world literature were thrown into the eye with great splendor.

Unparalleled scientific research was also presented in the fields of history, Military Science, Geography. Alisher was born into an enlightened family close to the Court of the Ruler of Navoi, so he was able to obtain good knowledge from youth. His father, an uncle, was one of the most progressive enlightened men of his time. This circumstance allows him to get acquainted with the advanced-minded scientists of his time from a very young age.

Alisher Navoi was brought up in the same school as Prince Husayn Boyqaro, under a teacher. He became well acquainted with the atmosphere of the palace. Later, he interacted with ideologically mature men of his time such as Mavlono Lutfi, Abdurahman Jami, Sayid Hasan Ardasher, Kamal Turbatiy, Sharofiddin Ali Yazdiy, Fazlullah Abulaysiy, Nasiriddin Ubaydullah – Khoja Ahrori Wali and others, receiving direct training from many of them. Thus he managed to take a proud place among the ranks of Al-Khwarazmiy, Abu Rayhan Beruniy, Ibn Sino, Yusuf Khos Khojib, Ahmad Yugnakiy, Firdavsi, Nizami, Khusrav Dyehlaviiy, Saadi, Khofiz Shyeroziy, Abdurahman Jomiy, Mavlono Lutfi, Ulughbek, who had matured in the process of the eastern Renaissance. Navoi became famous not only as a poet and scientist, but also as a great and famous statesman, the leader of the people of science, literature and art, their patron.

In the conditions of the 15th century, Alisher Navoi introduced a monthly allowance for students and Mudarris, regulated fists in Education, established a hospital and a snow House, and engaged in other good

deeds were unprecedented events. If we take into account that similar things to those that Navoi carried out were repeated by the likes of the European philosophers Saint-Simon, Charles Fourier, Owen, who lived two hundred years after him, we can compare how far Alisher the Great advanced in relation to his time.

Alisher Navoi was not only a mature sociologist and an eventful statesman, he was also a philosopher creator who came into the eyes of such major thinkers of his time as Ubaydullah Khoja Ahror Wali, Abdurahman Jami and was able to win their attention. After deep mastering the philosophy of vujuduyun, the theoretical basis of the Sufi sect, he brought it closer to life needs in relation to his predecessors, enriching it with additional interpretations. But in the study of the philosophical teaching of the eastern body, the process of the eastern awakening and its history, including these aspects of the creativity of Alisher Navoi, the exact application of the molds of European renaissance and pantheism is an attempt far from the scientific method. Because, the European Renaissance was caused by its specific needs, progressive. Its consequence also ended with the introduction of capitalist production relations instead of the socio-economic system of feudalism.

In the East, there was no need to renew the socio-economic system. Geographical and natural conditions meant that the Earth was sufficient, and the extreme prosperity of natural resources allowed this. So, the search for colonies, Shipbuilding, the attempt to create good examples of weapons of Khurosan and Movarounnahr were not very specific things for the Renaissance. Therefore, in the philosophy of the Eastern world, the moral purification of its members, the promotion and promotion of a ruler with a character characteristic of the poor, is put as a chief issue in order to improve society. And in the work of Alisher Navoi there is instructive evidence on these issues.

It should also be said that Alisher Navoi, on the one hand, matured to enjoy the very rich heritage of the eastern awakening process, on the other hand, witnessed the beginning of his bitter decline suffering. Even this phenomenon did not affect his work and activities. This can be seen very clearly in the ocean-wide mirror of Navoi's work.

It is narrated that a flood rose in the heavens and flooded the world. Then it turned out that the Lord Noah took a pair of animal and plant specimens from the ship and saved them from the flood for the future. Alisher Navoi's creative and social work brings the Prophet Noah to his memory. The difference is that Alisher Navoi made the most advanced socio-philosophical and artistic achievements of thought that arose in the process of the eastern awakening by building a ship from his works and placing it on them, keeping it alive from the horrific rugs of the centuries and safely delivering it to our time. Thank you, our blessed independence made it possible to literally give an unbiased scientific interpretation of the work of Alisher Navoi.

In the praise given in the epic "Saddi Iskandariy", Alisher Navoi reflects on the divine incarnation of the universe and the universe. But in this praise, the author talks more about spatial bodies, the world of Angels, etc. There have long been such times, according to his image, that in those times there was also no cavnain (two worlds). The worlds in question were alone in the tagnoi of absence. Neither the sun nor the night nor the calamities were anything:

ZamoNeki kavnayn ma'dum edi,  
Adam tagnoyida maktum edi.  
Ne kun orazidin bor erdi nishon,  
Ne tun turrasi anda anbar fishon...  
Ne afloku Ne muttasil anda davr,  
Ne el, Ne aning davridin elga javr.

Ne olam diyoridin osor ham,  
Ne paydo diyor ichra dayyor ham. 1 (619-b)

There was a single God:

Sen ul nav' mavjud eding, bal vujud,  
Ki budungg'a yo'q erdi nangi nabud. (619-b)

However, the same beauty that existed in Allah was hidden inside the veil of khafo (secrecy). But God cannot remain in himself. The beauty and beauty in it presuppose that Allah will be revealed as a prisoner:

Jamolingki mehri jahontob o'lub,  
Xafo pardasi ichra noyob o'lub.  
Jamolingg'a chunkim zuhur istading,  
Quyoshingg'a ifshoyi nur istading.  
Bu nav' iqtizo ayladi xo'blug',  
Ki qilg'aysen izhori mahbublug'. (619-620-b).

In itself, it is assumed that to become a mahbub, a lover also exists. These two concepts constitute logical harmony. From such an inner need, God gave rise to being. In other words, God had so much internal power that it was impossible without having to put it in order. That is, God could not remain in himself all the time. He had to demonstrate his incomparable power.

Thus, God created the universe and the universe, and manifested himself in what was in it. It also matured as a material world, became more attractive.

When God created the universe, he began to give shape to other images. For example, he created the people of malak (Angel), the doves of viqor harimi. They made the roof of falak Castle as a place to rest. Its nine domes are represented by jewels (stars, etc.k.) decorated with lar. Gave the planets a picture and movement. The sky is crossed by the moon jamoli. After that, Allah creates four elements and defines their properties:

Birining mijozini tez aylading,  
Aning ta'bini shu'la xez aylading.  
Biriga berib lutfi tab'i hayot,  
Hayot ahlig'a berding andin najot.  
Birin soyir etting nechukkim, samo,  
Safo ichra mir'oti getinamo.  
Yasading kasofat birining ishin,  
Kim ul bo'ldi bu ishdin asfalnishin. (621-622-b)

<sup>1</sup> Алишер Навоий. Хамса. Танкидий матн. Нашрга тайёрловчи П.Шамсиев. «Садди Искандарий» достони. Т: ЎзФА нашриёти, 1960. 619-б. Бундан кейинги саҳифаларда ҳам шу манбадан фойдаланилган ўринларда саҳифа рақами иқтибоснинг ўзида қўйилади.

Countless items have been created from these items. The emergence of a person from their composition, in particular, was a great phenomenon. For when he created it, the Holy One had clothed his body with honor, crowned his head, and created his heart as a treasure of secrets, and his face as a game of God. On the face of Man, the light of the God Husny is exalted. That is why the human face is an adoration for the angel:

Tanig'a sharafdin duvoj aylading,  
 Boshin ham sazovori toj aylading.  
 Qilib ko'nglini roz ganjinasi,  
 Yuzin aylading zot oyinasi.  
 Anga aylagach nuri husnung zuhur,  
 O'qubon malak xayli alloh nur.  
 Chu bu nav' mavjud qilding ani,  
 Maloyikka masjud qilding ani. (622-b)

When God gives man such a rank, he pleases him with his work:

Chu berding anga rutba mundoq baland,  
 Qilib ko'nglini sevmaging arjumand.  
 Chu ishqing o'ti soldi ko'ngliga tob,  
 Quyoshing yuzidin ketordi sahob... (622-b)

Now a person faces the totality of God, whichever way he looks as a true lover:

Seni ko'rdi har yonki soldi ko'zin,  
 Chu bori sen o'ldung iturdi o'zin. (622-b)

By the way, God's goal to create the universe was also to create man:

Karam birla xalq aylagay olame,  
 Bu olamda maqsud anga odami.  
 G'araz odami anga olam tufayl,  
 Nekim g'ayri olamdur ul ham tufayl. (622-b)

When God made man fall in love with himself, he loves him in love with himself:

Kishi ko'rmamish hargiz andoq kishi,  
 Ki oshiqqa oshiqlik o'lg'ay ishi. (622-b)

There is a great meaning in the fact that the Lord Alisher Nawai ends the section spoken in the way of God hamdi with such verses.

The text of the epic addresses the issue of the kindness of God, the munojot given after Hamd. It describes God as the owner of the highest kindness. Because he saturates those who consider themselves karim, first of all, with his kindness:

Karam ahli gar sohibi toj erur,  
 Ki xoni navolingg'a muhtoj erur...  
 Bas ul filhaqiqat karamkesh emas,  
 O'zung mukrim ul bir sabab byesh emas. (622-623-b)

The poet describes God, the owner of high kindness, as forgiving many sins of his servants. But the Bandas (until the sentence goes to forgiveness), i.e.:

Munga tegru andinki, o'zni bilib,  
 Zalolat aro umr zoyi' qilib. (624-b.) – they would have done a good job if they did not walk. Such thoughts of Alisher Navoi are still of great educational importance today.

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